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A  
**Modest REPLY,**

To the AUTHOR of the

**LETTER**

TO

**DR. CODEX.**

CONTAINING

Not only a full (tho' short Vindication  
of the Bishop, but of the Clergy in  
General, from the many unreasonable  
Insinuations of the Author.



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LONDON:

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## Modest Reply, &c.



Pamphlet, entituled a Letter to Dr. *Codex*, having met with some Success in the World, as appears by the number of Editions (if it be true that it hath been reprinted so often) it may be pardonable, at least, to enquire whether the Accusations and Reproaches cast upon the Bp. of *L.* are sent forth into the World with that regard to Truth, as the Author would have us believe. If they are true, the Bp. will necessarily have his

A share

share of that Disgrace and Censure which such Actions deserve; If they are false, it is to be hoped, that the Author will make use of that handsome Opportunity he will have, of asking the Bp's Pardon, having been mis-informed of the Facts. A Behaviour inseperable from the Character of a Gentleman, as soon as he becomes convinced, that he hath done an Injury to another.

A short Reply therefore, will be very sufficient. For as the Letter Writer's Arguments depend upon Facts, they both fall together. For if it appears that the Bp. of *L.* is unconcerned in the Facts laid to his Charge; all the Censure, Suspicions, ill Will, that must attend them if they be true, drop on Course if they be false.

The first Charge is, that the Bp. hath made an *Appeal to the Populace*, by inserting in the *Daily Journal*, a Paragraph out of Bp. Burnet's History, as a fit Example for the Imitation of Christian Princes, and as a Parellel to a like Case at present under Debate. And for this he affirms, at the bottom of p. 6 \*. that he is *possessed of a sufficient Evidence* to prove it. Allowing all this to be true, I don't apprehend the justness of the Consequence, that

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\* The First Edition.



that it is to be branded with a *rude Attempt upon the Liberty of the Royal Judgment*, p. 7. or designed to convey an *Infractiō to the Prince*, by an *undue means of Information*. The Prince seems to be out of the Question; and the Writer himself seems throughout his whole Piece, to think that the Bp. hath a much easier Access to the Ear of his Prince, than by the means of publick News-papers; and is willing to insinuate terrible Consequences from that powerful Ascendant, which he hath already attained over him; p. 11. Nay, the whole Weight and Stress of his Book, seems to move entirely upon this Hinge, as if we were all in Danger from the great Influence and Sway this Prelate hath in the Government and Counsels relating to the Church. But to overlook this Inconsistency. I say, allowing that the Writer hath received full Information in the Point he asserts, the worst Conclusion that can be drawn from it, is that such an Advertisement is an Appeal to the People; It cannot be designed to inform the Prince. And what then? May not such an Appeal be reasonably made in his own Justification; By showing that such Steps have been taken formerly in the like Cases, and that he doth not  
stand

stand single in giving what he thought then a true Character of a Person nominated to a vacant Bishoprick ; and this he might further do, in pursuance of that Trust and Confidence which the World believes to be reposed in him, in order to convince them, that he was not accessary to the Promotion of a Man, upon some accounts exceptionable, and which might possibly be laid to his Charge, considering that his Advice was known to be frequently taken in such Promotions. This I apprehend to be the only fair Consequence which can be drawn, (by any Person who desires to judge fairly, and candidly of Things or Persons) allowing it to be true, that the Bp. *handed the Advertisement to the Press, or paid for its being inserted in the Journal.* But on the contrary, I am credibly informed, that the Bp. knew nothing of it, 'till he read it in the Journal. If this therefore be the Fact, instead of the Letter Writer's assertion, the first ten Pages, with all their Invectives and Clamour against the Bp. relate no more to him, than the Bp. of *Paris* ; And I dare say, that his Lordship's Contempt of those unjust Censures, hath been the Reason of his Silence, and that he hath forbore to publish

lish any Reply to those groundless Insinuations in the Letter.

The Author is pleased to say, Pag. 11. *That nothing can be more Cruel, Dishonest, and Detestable, than to defame an innocent Man.* Why did he not set this excellent Rule before him, as a proper Guide for his own Conduct, before he sat down to publish his Letter to the Bp? If it is Cruel and unjust to Defame any Person, is the Bishop only to be excepted out of this Rule, because he seems not to be in the Author's favour? Or hath he not an equal Claim to this Candor, with the rest of the World?

In the two or three following Pages, the Writer, seems to have set no reasonable Limits to his Envy and Indignation, at the Confidence which the Government hath reposed in the Bishop. But rather to have indulged himself in a Liberty, neither becoming a fair Writer, nor a Gentleman. For sure it is Inconsistent with either of those Characters, to have a Pleasure in aspersing any Man, of what Station soever, upon little better Foundation than mere Suspicions; and less so, to proclaim them as Undoubted Truths, when

when his Desire that they should be so, may perhaps be the best Reason he can give, why he would have us think so. He runs riot upon some kind of exorbitant Power, which he would have the World to believe the Bp. claims to himself, and would willingly tincture his Character with the same domineering Insolence and Pride, that he lays to the Charge of Archbp. *Laud*, and insinuates a Parallel betwixt the Characters of One and the Other. I can see no manner of Resemblance betwixt them in any particular he hath named. The One had an excessive Power and Influence both over the King and the Duke of *Buckingham*, and that both in Church and State Affairs, and of this He often made a passionate and intemperate Use, thro' the excessive heat and warmth of his Temper. The Bp. of *L.* is sometimes Honoured with being consulted in Ecclesiastical Promotions, and in Affairs relating to the Church. And is He to be reviled, and censured for this? Is it not rather a Mark of his Superior Worth and Integrity, that he is to be relied on in his Judgment and Counsel, relating to that Part of our Constitution? Kings and those in Chief Authority under them,  
are

are frequently under a Necessity to delegate some share of their Power (if in this Case it may be called so) to Others, to Consult, and procure Information in ten thousand Cases, which they have neither ability nor leisure to Enquire after, and to rely upon the Advice and Instruction of others, in many Instances, which they can come at no Knowledge of by any other Means. And this is certainly a Wise and prudent Method of proceeding, and particularly in appointing some Person or Persons to get a true Knowledge (as far as can be had) of the Characters and Fitness of Persons designed for the Royal Favour, and to receive marks of Distinction in their respective Professions. If a Lord Chancellor or Judge should be consulted in the Fitness of a Person to fill a vacant Place in that Bench? I cannot see the Justness of the Reasoning, that the giving their Opinions freely of the Fitness or Unfitness of the Person, whom the King designs to distinguish with that Favour, can be interpreted as an Encroachment upon the Prerogative, or any Crime at all in their Conduct. And if the Bp. of *L.* hath been honoured with that Province with regard to Ecclesiasticks, I know of no blame, that can accrue to him, but rather  
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the Contrary, unless it can be proved that he hath abused this great Trust reposed in him: And bare Assertions that he hath done so, will never pass for Arguments with wise and judicious Men. Nor doth it appear, as the Author Insinuates, that He hath ever assumed an *unwarrantable Function, or papal or tyrannical Power in Ecclesiastical Matters*, but hath only acted in Subordination to a Confidence (not a Power) lodged in him. And if he hath been often successful in his Recommendations, hath he not also been frequently Disappointed?

But the Author further Insinuates, that the Bp. *arrogantly assumes to himself, the sole Prerogative of filling up Vacancies in the Church*, and thinks it an Encroachment upon the Church, to have the *King's Civil Counsellors* to interfere in the Nomination to Ecclesiastical Promotions. To this, the Bishop's constant Behaviour and Conduct, may be a sufficient Reply: For I believe it may be with Justice affirmed, that instead of resenting the Recommendation of Lay-Lords, or Commoners, or opposing any Clergyman's Preferment, merely on Account of such Recommendation, that Applications come oftner,

oftner, and more powerfully from that Quarter than any other, and they have in their Turns been obliged as fast as Vacancies would permit. But as all cannot succeed, Disappointments must ensue ; and Disappointments are too often called Disobligations, and from thence a-rise Murmurs, and Ill-Will, and Censures, and unjust Representations. A Fate inseparable from Men in Power, and which long Experience must necessarily have instructed all such to hold in Contempr.

The Arguments forward to p. 18 and 19, are only a String and Chain of Invectives, Insinuations, and Suspensions of Consequences, which I hope there is no danger of ever coming to pass, and have been without Distinction, applied to every Man intrusted with Royal Favour, from the Time of the Conqueror, down to these Days, and are no more peculiar to the Bp. of *L.* than to any other Man in an high Station.

But not to let those Pages pass wholly unobserved, and in answer, and in some  
 B measures

measure to alleviate his great Fears of too arbitrary a Clergy; I will add, that if Ecclesiastical Tyranny should grow and increase to such a Height, as he apprehends, he may have no doubt, but that all wise and good Men, even amongst the Clergy, will most readily join with him in the warmest Endeavours to restrain its Progress, and keep it in its proper Channel. But I can hardly believe the Author in Earnest, or that he means any more than to be Ludicrous, if He would represent the Clergy in such a triumphant Situation at present, as to give any cause to the Laity, to dread any future Evil from their present arbitrary Power.

But, dear, Sir, soften your Resentments a little against the Clergy, for the Nation never had less reason to be Angry with that Body of Men than at present, I believe every cool, impartial, and temperate Man, is fully convinced that the Heat, and Pride, and Passion, and Intemperance, which might be the Sins of their Forefathers, are almost banished entirely from that Order of Men in this Age. It is fashionable indeed to revile them, and but few

few care to be so singular as to defend them. And it is their peculiar Misfortune, that the Sins of their Fore-fathers are laid to their Charge, and the Madneſs and Fury, and Paſſions, and Superſtitious of Popery, muſt be ſtill viſited upon the Head of the Reformed Church. For tho' it was the Vice of old Times, to be Factionous, Proud, and Imperious, and to carry on their Quarrels and Diſputes with Intemperance and Prejudice, and unbecoming Warmth, yet theſe are certainly not the Sins of the preſent times. If therefore they are reformed as a Body, let them not be generally evil ſpoken of.

In all the preſent Controverſies and Debates, the Clergy have ſhewn more Temper and Moderation in their Replies againſt Infidelity, and more good Senſe and Argument, and fullneſs of Proof, than hath appeared for many Ages; and it is manifeſt, to all unprejudiced Perſons, that the Clamour and Outcry againſt them, for Pride and Paſſion, Intemperate Zeal, Faction and Party, was never with leſs Reason, than in this Age. Let them therefore

fore be considered as a Body, (and that is the proper Light to view them in with Justice) and you will find them distinguished by Learning, Prudence, and Moderation. To be Lovers of Liberty and their Country, Friends to the present Establishment in Church and State, not as in old Times, Encouragers and Fomentors of Rebellion and Riots, but zealous Promoters of its Peace and Harmony. But if there are some Instances to the contrary, some Deviations in particulars from this general Character, let not the Whole be blamed for the Transgressions of a few. A rule of judging in all other Cases, and in all other Professions accounted the most unfair and unjust. But it is to be lamented, that hardly any thing can be advanced to the prejudice of the Clergy, but is received with Applause, and without Examination, and suffered to rest upon them without Pity and Concern. Their Crimes, nay even their Foibles are exalted, and set upon an Hill, to be exposed to every Man's View, and to be beheld both far and near. Whilst their good Deeds are not accepted of, and every amiable part of their Characters, is overlooked and stifled in Silence. But this is in a great measure to be imputed  
to



to the present unrestrained Gaiety and Wantonness of the Age. We are resolved not to admire what belongs to Religion, because Religion itself is unfashionable. Our Bishops, who are too frequently the Sport of wanton and loose Conversation, are many of them in high Reputation abroad, and celebrated for their distinguished Learning and Abilities. But what is their Crime at home? Their greatest Offence is that they do not always attend the Heels of every Malecontent, nor appear for ever on the disaffected Side. They have in no Place that I know of, assisted either by Action or Vote, to distress or alter any Fundamentals either in Church or State. A Scheme which doth not appear to have entered into the Heads of the Ministry, to design, or the Hearts of the Bishops to concur in. But I fear that it is too evident, that those who most revile them, have endeavoured in one Instance at least, to subvert the Fundamentals, in order to gratify their Resentments, and distress the present Measures of the Ministry. I therefore must repeat it, that a great and eminent Regard, is certainly but a just Tribute to many of that Rt. Rev. Bench, and altho' they may be without  
that

that full share of Honour in their own Country, which is due unto them, in the midst of uncontrouled Irreligion and Profaneness, yet the Names of many of them (which I would mention, could they receive any additional Honour by my Commendation) are held in great Esteem and Veneration by all, that have regard to Learning and Religion.

But a general good Will to the Clergy, is what they themselves must for ever despair of, so long as they have any Independent Possessions, (Independent I mean of the Whim and Caprice of the Multitude) nor will the Spleen and Inveteracy of some ever be quenched till the Clergy are depressed, brought low, and become the most miserable of all Men.

But to proceed. The Author is pleased farther to charge upon the Bp. three more Facts, which must not pass unobserved. The first, that *He was, or suspected to be the Author of the Letter to the Clergy in 1722.* A second, that *he prevailed by his Influence to screen a Clergyman, an unnatural*

*tural Offender, from the Punishment due to his Crime: And a third, that he was formerly a Jacobite, &c.*

As to the first, that *he was the Author of that Letter to the Clergy in 1722*, I need make little reply, because by this time, the Writer to *Dr. Codex*, may have had as good Information as I can give him, that the Bp. was indisputably not the Author of that Letter. As to the Satyr therefore, and Invectives and Consequences, which ensue upon that Supposition. I suppose the Author can expect no Reply to them, for they all fall to the Ground with the falseness of the Fact. For as the Fact belongs to another, the Calumny and Spleen must go along with it, and rest in the same Place: And as the Author of that Letter in 1722, must know his own Heart and Meaning better than any body else, I leave it to him, whoever he was, to say what he will in his own Defence, if he thinks it worth his while. As for myself, I have nothing more to do with it.

As

As to the other Fact, that the *Bp. screened a Clergyman, an unnatural Offender, &c.* I can only reply, that according to the best Information I can get, the Bp. never interfered in the Cause at all, but left the Criminal to the Course of Law, to be punished or escape, according to his Guilt or Innocence. I have not my Authority immediately from the Bp. having never talked with him upon the Subject of this Letter against him, nor is his Lordship, or any other Man living, acquainted in the least, that I now write in his Behalf. But I had it from an unquestionable Authority, that the Bp. never endeavoured to prevail with his Influence, one way or other.

But further as to the Fact, I am informed, that the Clergyman was acquitted of that unnatural Crime, and consequently did not pay 100 l. by way of Commutation. The Fact thus stated, I must repeat what I said before, that all the Consequences and Reproaches ensuing, upon Presumption of the Truth of the Matter  
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alledged, have all missed the Mark, and the Arrows must be gathered up to be shot once more, and more skillfully at some other Object. If my Information is wrong, and the Fact not truly stated, the Author is at Liberty, if he delights in such Enquiries, to contradict it upon better Evidence. I will easily submit to him, and Truth in all Cases upon full Conviction, and will never blush to ask Pardon for any Offence I give.

As to the third Fact, that *the Bp. was a Jacobite, &c. and refused the Oaths by Law required, thirty Years since or upwards.* I can only say, that if he was (which is not proved) he hath given convincing Proofs enough with a Witness, to the contrary ever since. If every Instance of Zeal and Affection to the present Royal Family and Government, that any Wise Man could exert, and if many Years Labour and Toil to promote the Honour and Interest of the present Establishment, is not a Demonstration of contrary Sentiments, I know not what is. If so

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thorough a Reformation in Principle (allowing the Fact) is not to be accepted of in the Bishop, I wish the Author may have better Success when he repents of his own Iniquities.

But how came it into the Author's Head, that he *ever was a Jacobite, or refused the Oaths?* I verily believe that both the Allegations stand upon the same Footing. I have been informed, that the Bp. upon his first admission into the University, or shortly after, being required to take the Oaths, he applied, being then young, and just entering upon Life, to one or two of the Grave Serious Clergymen of the University, for Information into the Nature of the Oath, which he was then going to take. (No surer Sign in my Opinion can be given, of a tender and Religious Inclination to act according to the best Information he could get, and a most prosperous Omen of Virtue, Integrity, and Honour in his riper Years) The Satisfaction he sought after in his Application, he was so happy as to succeed in. He then

then took the Oaths, and hath observed them ever since, with a Religious Fidelity.

But why is the Bp. to be blamed, allowing the Fact? In all other Respects, except Party, a Man receives Applause for throwing off the first Impressions, the Imperious dictates, and Tyranny of his Education, and for acting according to riper Judgment and Knowledge. To continue a Bigotted Attachment to first Principles, and to be everlastingly chain'd down to them, for no other Reason, but that they were the first, without any enquiry how he came by them, *seu Ratio dederit, seu Fors*, is in all other Respects, esteemed below the Character of a Man of Sense and Judgment. If therefore a Man by Consideration and Reflection, and Converse with Mankind, makes any Reformation in his Political Principles, and upon Conviction, declares himself in another way of thinking, why should his Integrity in this point be call'd in Question, or his Change from worse to better, be imputed to sinister and unworthy Views?

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But what Name doth this severe and ungenerous Treatment of the Bp. deserve? I am unwilling to impute it to ill Nature in the Author, that he hath looked so far back into a Man's Life, in order to search only for Faults and Foibles. Perhaps he may alledge, that he doth it by way of Retaliation. The Case is not Parallel. Was the Author's Suspicion true, which I believe verily is not, the Bp. hath not been slow or behind Hand in giving sufficient Testimony of contrary Sentiments, and for that Reason, no Gentleman would ever have revived the Accusation. The Case therefore is not Parallel.

I speak not this with any Design to engage in the present Dispute relating to the vacant Bishoprick; nor will I enter at all into the Merits of either side. I have wrote this without any view to that End. I will therefore guard against the least Suspicion that may be entertained of that Kind, by  
adding,

adding, that the Character of the Gentleman recommended to that Preference, is praise worthy upon many Accounts, as represented to me by those who are intimately acquainted with him : And moreover, That in his Conversation for some Years past, he hath often given satisfactory Evidence of his having a full and right Faith in Christ, (whatever his former Opinions might be) and that he is sufficiently able to vindicate himself from the Imputation of an impious dis-regard to the Story of *Abraham*, &c. Nor can I understand that those who have opposed his Promotion, ever desired more, than that the Publick should receive satisfaction in these Points, as the best means to wipe off any former Stains or Aspersions, just or unjust. This I thought myself obliged to add ; for whilst I employ myself in endeavouring to do Justice to injur'd Merit, and Virtue on one Hand, so I would not incur the least Suspicion of designing secretly to wound another.

I have

I have now answered the most material Things in the Letter, and as for those that are less so, they will sink and perish with the Credit of the Facts. I have done it with at least as much Decency as the Virulence of the Invective against the Bp. deserves. That Great Load of Calumny, Ill Will, and Disreputation, so universally scatter'd throughout every Page upon the Bp. the Facts being thus stated, hurts no Body but the Author, and I hope they will not long hurt him. For as I am informed that he is a Gentleman, he will not be able to forgive himself, that he hath proceeded upon such uncert in Grounds of Information, till he hath repaired the Injury done to the Bp. who I dare say hath forgiven him long ago, and never debated twice about it.

The Author in his Conclusion, renews his Warmth and Resentment, being under some Apprehensions that the sovereign Authority is in Danger, from some Schemes of Ambition, some where  
or



or other, I know not where, not from the Clergy I am persuaded. The whole Paragraph is scarce worth remarking. But it seems unaccountable that a Bp. who hath been remarkable for his Zeal and Affection to the King, his Family and Government, who hath bore the Burthen and Heat of the Day in his Service, and hath been honoured with distinguishing Marks of Royal Favour, Esteemed and Confided in by his Ministers, should at last be pointed at, and reviled, and scandalously treated as a Jacobite and Incendiary, by — a Person that now appears to have no just and true Foundation or Evidence, for what he asserts.

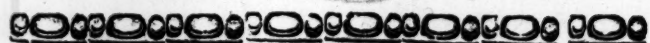
I will conclude with an useful Hint to the Author, as he doth with an Admonition to the Bishop.

Our Sovereign, Sir, is not to be imposed upon by such weak and groundless Complaints. The Clergy will not be deprived of his publick Countenance and Protection, without better Proofs of  
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of their disloyalty, and want of Affection to his Person. He hath already given great and sufficient Evidence, that he will be a Religious Defender of the Constitution in the Church as well as State. The Prosperity of both are Inseparable, being mutually united and linked together. And I make no doubt, but that the Clergy will delight and rejoice, and know it to be both their Duty and Interest, to return their most dutiful and loyal Endeavours, to make his Reign easy and happy. His Zeal and Care for the Ecclesiastical part of our Constitution, equally with the rest, entitles him to the warmest Duty and Loyalty, and chearful Obedience of his Clergy: and if ever they should be found to entertain a Design or Thought, inconsistent with his real Honour, Interest and Prosperity, they who are thus Guilty must fall unpitied and unlamented. They cannot therefore be without a due Sense of their great Obligations to his Majesty, and know it to be their Duty to Pray that His Majesty, Queen, and Royal Family may long continue a Blessing and Support to our Happy Constitution  
both

both in Church and State, and that God would preserve them, as from all other Dangers and Calamities, so particularly from the Beginning and Fountain of all other, the Contention and Strife of Tongues.





N. B. *Since this REPLY was Wrote, there hath appeared in the Weekly Miscellany, on Saturday April the 13th, a full State of the Facts laid to the Charge of the Bishop. To which I refer, as a more Substantial Evidence in those Points, if I have in any Respect differed from them.*



## ERRATA.

**P**AGE 2. l. 16. for all the Censure,  
Suspensions, ill Will, r. all the Cen-  
sure, Suspensions, and ill Will. p. 3.  
l. 4. for *Instruction*, r. *Instruction*. p. 12.  
l. 15. for judging r. judging. p. 13. l. 23.  
for, to subvert the Fundamentals, r. to  
subvert Fundamentals.





